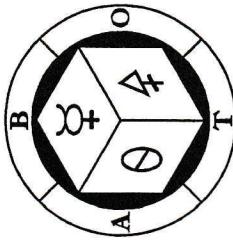


TAROT INTERPRETATION

LESSON 11



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TAROT INTERPRETATION

Lesson Eleven

THE ETERNAL TEACHER

For this week's study lay out Keys 1 to 9 as follows:

1	2	3
4	5	6
7	8	9

In this arrangement the central agency is Key 5, which is the connecting link between the Magician and the Hermit, the High Priestess and Strength, the Empress and the Chariot, the Emperor and the Lovers. This little tableau shows also that the High Priestess is the agency carrying the influence of the Magician into the field of activity represented by the Empress, and that Strength is the agency which is the means of completing the power of the Chariot in the Hermit. The other combinations, 1-4-7 and 3-6-9, will furnish material for your notebook.

In the printed tableau of Tarot, Keys 1 to 7 are designated as principles, Keys 8 to 14 as laws, and Keys 15 to 21 as conditions, or stages of unfoldment. To avoid confusion, remember that while these designations are correct as applied to that particular tableau, they do not apply to all combinations of the Tarot Keys.

With the exception of Keys 0, 1, 20 and 21, every Key of the series may be interpreted as representing in some instances a principle, in others a law, and in others a condition. With the exception of Keys 20 and 21, every Key may represent a principle. With the exception of Keys 0 and 21, every Key may represent a law. With the exception of Keys 0 and 1, every Key may represent a condition.

Any Key in Tarot except 0 and 1 may be the final member of a group of three consecutive Keys like those in the small tableau you are studying this week. Any such Key may therefore be taken to represent the outcome, or effect, of the principle represented by the first member of that group of three pictures.

Similarly, every Key but 0 and 21 may be the middle Key, or mean term, of such a group of three. This position will indicate the law or agency through which the principle represented by the first Key of the series is brought to bear upon the third member of the group.

Again, every Key but 20 and 21 may be the first member of such a series of three Keys. It will then represent the principle whose operation is completed in that group through the agency of the second Key of the series, and made manifest in the condition typified by the third Key.

Thus Key 0 may be representative of a principle in ten instances, but will **never** appear as either agency or effect. Key 1, however, though it also appears as principle ten times, appears once as agency but never as effect.

Key 2 is principle nine times, agency twice, effect once. Key 3 is principle nine times, agency three times, effect once.

Key 4 is principle eight times, agency four times, effect twice. Key 5 is principle eight times, agency five times, effect twice.

Key 6 is principle seven times, agency six times, effect three times. Key 7 is principle seven times, agency seven times, effect three times.

Key 8 is principle six times, agency eight times, effect four times. Key 9 is principle six times, agency nine times, effect four times.

Keys 10 and 11 are each principle five, agency ten times, and effect five times.

Thus it becomes evident that Keys 0 to 10 bear numbers which indicate the number of times each may be taken as representing a law or agency. This rule, however, does not hold good for Keys bearing numbers larger than 10.

Key 12 appears as principle four times, as agency nine times, as effect six times. Key 13 appears as principle four times, as agency eight times, as effect six times.

Key 14 is principle three times, agency seven times, effect seven times. Key 15 is principle three times, agency six times, effect seven times.

Key 16 is principle twice, agency five times, effect eight times. Key 17 is principle twice, agency four times, effect eight times.

Key 18 is principle once, agency three times, effect nine times. Key 19 is principle once, agency twice, effect nine times.

Key 20 is never principle, agency once, effect ten times. Key 21 is never principle, never agency, but appears as effect ten times.

Thus Keys 0 and 21 have ten different aspects each. Keys 1 and 20 have eleven each. Keys 2 and 19 have twelve. Keys 3 and 18 have thirteen. Keys 4 and 17 have fourteen. Keys 5 and 16 have fifteen. Keys 6 and 15 have sixteen. Keys 7 and 14 have seventeen. Keys 8 and 13 have eighteen. Keys 9 and 12 have nineteen. Keys 10 and 11 have twenty. From which comes this rule:

The two members of any pair of Tarot Keys whose numbers add to 21 have each the same total number of aspects.

Again, you will notice that if the Tarot Keys be taken in consecutive pairs, as 0 and 1, 2 and 3, 4 and 5, and so on, each member of any pair will appear the same number of times as principle, and also the same number of times as effect. Thus 0 and 1 are both principle ten times, and each is never an effect. 2 and 3 are both principle nine times, and each is an effect once. From this it appears that there is a close relation between two members of any pair of Tarot Keys in which the Key bearing the lesser number is even, while that bearing the greater number is odd (as 2 and 3, 6 and 7, 14 and 15, 20 and 21).

By careful examination of the Keys themselves it becomes evident that the Fool and the Magician are two aspects of one thing; that the High Priestess and the Empress are two faces of a single reality; that the Emperor and the Hierophant have a similar identity; that when the situation depicted by the Lovers is established it may be represented also by the symbolism of the Chariot.

Follow up this hint through the eleven pairs from 0-1 to 20-21. Then you will begin to see for yourself how striking are some of the intimations.

For example, Keys 14 and 15 fall in this classification. Generally speaking, Key 14 is a symbol for the idea that every situation in your personal environment is an event which results from the operation of the One Identity. Key 15 is a symbol of the appearance presented by some of these situations when the mind of the personal observer does not understand the significance of the event. To the eyes of ignorance, the working power sometimes looks like a devil. The understanding of the enlightened sees it as the operation of the Presence of God.

Our course, INTRODUCTION TO TAROT, which was written after the present text was first composed, makes use of this principle of polarity in the consecutive pairs of Keys. Yet it by no means exhausts what may be learned from this.

You will do well to go over pages 1 and 2 of this lesson several times very slowly and carefully. As you read each paragraph, lay before you the Keys it mentions. The

relationships among the symbols, remember, are already part of the subconscious content of your mind.

Tarot was taken in the first place from man's inner consciousness by persons trained in the examination of that consciousness. It is present in all its richness of meaning in your subconsciousness this very moment, and always. Your physical Tarot Keys are but an externalized transcript from **your own inner Tarot**. Your work with the physical Keys has for its object conscious recognition of these interior symbols, and conscious recognition of their practical meaning.

These details may seem to be complicated because they are unfamiliar. They are introduced here in order to help you understand how a series containing only twenty-two pictures can be so rich in meaning and so potent in suggestive influence.

When you begin to see what marvelous ingenuity is displayed in the construction and arrangement of these Keys, when you realize there is nothing arbitrary or haphazard in their symbolism, or in their relation to numbers and letters, you will have more and more confidence in the intelligence of the persons who invented this wonderful device. When it becomes evident to you that you are working with tools whose nature shows they were made by masters of arcane wisdom, you will develop that intense expectation of the successful outcome of your work which is indispensable in order to achieve the best results.

Coming now to the general interpretation of the groups of three Keys constituting this week's small tableau, we find them to be as follows:

When the self-conscious mind is occupied with close observation of the various conditions of environment, materials are being gathered for the construction of the house of philosophy (Key 1). Yet these acquisitions of knowledge, valuable as they are, will not suffice to bring us to the goal (Key 9), without the operation of intuition (Key 5). Observation gathers the facts (Key 1) which the Inner Voice explains (Key 5), so that the seeker for light becomes aware of the truth that all events are the operation of a single Identity (Key 9).

Self-consciousness, when we have learned to concentrate, collects the reports of our senses as to what is going on around us (Key 1), but until these reports are co-ordinated by intuition (Key 5) so that their inner significance is made evident, we do not perceive the fundamental tendencies of the cosmic operation (Key 9). Thus it is that intuition (Key 5) is the agency whereby observation (Key 1) is brought to fruition in the adept's realization of the Cosmic Will, which realization of the Cosmic Will is represented by Key 9.

Intuition (Key 5) is also the agency whereby the subconscious record of the fundamental laws of manifestation (the scroll of Key 2) is brought to bear upon the work of directing the forces of sub-human planes of activity (Key 8). True intuition provides us with knowledge of some cosmic principle or law which applies directly to the solution of an immediate problem.

The source of this knowledge which is communicated to us by the Inner Voice (Key 5) is really the Life-power's perfect memory to which we have access at subconscious levels (Key 2). The practical application of this knowledge to the solution of our problems invariably results in the modification of some phase of those deeper activities of our lives which are symbolized by the lion of Key 8.

To the degree that we recover through intuition, the Life-power's own perfect knowledge of its processes of orderly manifestation, typified by Key 2, to that degree are we in a position to effect constructive modifications of subconscious activity. Because the stream of our personal consciousness is at all times continuous with the stream of universal Life-expression (Key 2), we may be instructed by the Inner Voice (Key 5), and so gain knowledge of the secret of directing the spiritual powers whose field of operation is in the realm of the subconsciousness (Key 8).

The development of mental imagery by subconscious processes of deduction and association contributes its share to intuition also, and has its outcome in a gradually unfolding realization that personality is only a vehicle or instrument for the manifestation of forces above and beyond the level of our personal consciousness. Below the level of the personal consciousness, the deductive process elaborates our observations and memories, working out their logical consequences (Key 3). The result, or harvest, of this subconscious elaboration of experience is delivered to us by means of intuition (Key 5), and the sum and substance of this intuitive instruction received from the Inner Voice is always:

“Your personal existence is a field of manifestation for cosmic activities. There is but one Self, and, as THE BHAGAVAD-GITA puts it: ‘Self is the rider in the chariot of the body.’”

This knowledge of the true Self, and of the fact that personality is but an instrument or vehicle (Key 7), can be traced to intuitive perceptions in the minds of those who have formulated the knowledge (Key 5). The sources of these intuitions are deductions elaborated in the consciousness of the person who receives guidance from the Inner Voice (Key 3).

When the mental house has been set in order by reason (Key 4), so that external relationships are clearly perceived, intuition (Key 5) carries the process a step further and makes us aware of the underlying principles of internal relationship (Key 6). The perception of external order (Key 4) prepares us for recognition of internal order (Key 6), and this recognition is intuitive (Key 5).

An unreasonable man is one who fails to perceive the true relationships among the events constituting his external environment. His estimates and measurements are imperfect. Thus even the Voice of Intuition is misunderstood by him on the few occasions when he hears it. In consequence, there is discord in his internal relationships.

He who sees the outer world reasonably (Key 4), understands the Voice (Key 5), and his obedience to this instruction results in the establishment of the inner harmony pictured by the symbolism of the Lovers.

For your practice this week, follow the same general plan as for last week. Use the Pattern as before, and be sure to have the three Keys for the day placed before you as you read the meditation which goes with them.

MEDITATIONS

FIRST DAY: Keys 1, 5, 9. This day I am alert to gather, through every channel of sensation, a set of clear impressions of the events constituting the day's experience. This day I listen to the Inner Voice which knows, and can reveal to me, the significance of what my senses report. Thus from the day's events I learn the trend of the Will of the Eternal, as that Will is manifested, here and now. I am a witness of the Divine Self-expression; I participate in the Divine Understanding; I am essentially one with the Eternal Will.

SECOND DAY: Keys 2, 5, 8. The record of universal law is inscribed on the tablets of my subconsciousness. Whatever I need to know today is communicated to me from that record by the Inner Voice. Thus I learn today what must be done to make best use of the mighty forces of my inner life. The Law of the Eternal, made known to me by the Voice of Intuition, governs every phase of my personal life this day.

THIRD DAY: Keys 3, 5, 7. Today I reap the harvest of my yesterdays. I listen for that inner instruction which shows me the true meaning of past experience. I see ever more clearly that my personal existence this day is the culmination, and weaving together, of innumerable cosmic activities, continuous with the entire past history of the Life-power's self-expression. The Divine Understanding instructs me, and guides me in the way of victory.

FOURTH DAY: Keys 4, 5, 6. The One Life which rules the universe establishes order in my field of experience. The One Teacher, the source of all true knowing, imparts to me this day what I must know in order to grasp the import of this day's experiences. My conscious and subconscious states of personal existence are overshadowed by the harmonizing presence of the One Reality. The Eye of the Eternal sees through me its perfect order. The Voice of the Eternal speaks through me its word of truth. The Power of the Eternal establishes in my life its perfect law of love.

FIFTH DAY: Keys 1, 2, 3. Through my conscious thinking the Life-power integrates itself in forms of truth and beauty. Keenly alert to this day's experience, I write a clear record of its events upon the tablet of memory. Seeing things clearly, I plant the seeds of true understanding. I watch life intently; I store my memory with vividly realized experience; thus I clarify and make definite all my mental imagery.

SIXTH DAY: Keys 7, 8, 9. My personality is a vehicle of the One Life. The irresistible energy of the Astral Light is coursing through me now. All that I am, all that I do, all that I have, is a direct expression of the One Identity. The One Life lives through me, expressing its mighty power through my being, and leading me along the way which brings me in perfect realization of the One Identity.

That in thee which so perceiveth objects,
Which giveth the power to distinguish between them,
Which revealeth them unto thee
In their relations to each other and to thyself,
And enableth thee to search out
The laws of their reciprocal action —
Know this to be identical with my superior nature.

Wherever this power acteth,
Whether in low forms or in high,
I only am its source,
And I the Knower.

From the BOOK OF TOKENS
by Dr. Paul Foster Case